

CRIMINALS



/From TES lesson 174/

Part 6, Page 430 or pnimi, left column line 27

He gives us a great principle:

וצריך שתבין בכל הענין הזה אשר הגם שבחינת העביות שבהכלים היא כל גדלם ושבחם, שבה נמדדת כל גובה קומתם, אכן כל זה הוא אם יש להם תיקון המסך השקול על מדת עביות ההיא

It is necessary that you will understand in all of this matter, that despite the fact that the aspect aviyut that is in the kelim, is all size and value of it (so it's really all) with which is measured the whole height of their level, nevertheless that is if (only in the event that / when) they have correction, (if there) the masach is set who is in balance with the degree of this aviyut.

(It's amazing what he tells us. When the masach is there, which is equal to the degree of aviyut... Actually that is what we also learn in the Zohar. It follows the principle of two equal pressures. You remember? From outside and from inside.

We are in the sixth part of the Tes, almost in the seventh and he reiterates to us the crown principles as they existed at the beginning of the Tes. What does he say to us? He tells us in other words: if a stair, partzuf, kelim... When kelim have masach which has a force that is equal to the force of the aviyut, then that is praiseworthy, constructive. To the same extent he can receive light. But when there is no masach or a smaller masach than the thickness of the desire, then it is reversed: the more the thickness of the desire without masach, the more discrepancy there is with the light.

Please note, it is particularly important principle. It is one of the crown principles of experiencing the spiritual: When there is a great desire with an equally large masach, it is praiseworthy and can receive a high light. He has the power of attraction that can receive high light. His or chozer is the

highest and he can get the highest light inside. But when there is a great desire without masach, then it is also the opposite: the desire is big, heavy, but without masach the distance from the light increases which is a disadvantage.

We have learned that in our basic course: who is better, someone who has little/thin desire but has masach, or someone who has a lot of wishes, but no masach? Of course, someone who has thin wishes but with a masach above. Masach which corresponds to its light wishes, so light masach, but he's in better shape and can bring more to the world than someone who has great desires but without correction.

For example, there are major criminals in the world who just want to steal, rob, etc. Also white-collar criminals who are in the banks, in the financial world and bring a lot of misery in this world. They provide financial crisis. They are crooks, have very big wishes, but without masach, only for themselves. They are far from the Creator, from the Light, which is disadvantageous. Better a naïve than these great men, because it's better to have a naïve without masach than those great people with great desires who use these desires only for themselves. But as someone who has great desire corrects himself and gets a heavy, really powerful masach that matches his aviyut then that has a great effect. He can do a great deal for himself and for humanity, for he has been corrected. Both his desire and his masach are great and must must match.

That is what we have learned in the Zohar about these two pressures: from inside and from outside. That means that not what's outside, but what's inside should interest me. The pressure of yourself means your aviyut your desire to receive for yourself and that should be kept in check. On the balance of forces, it must be balanced with the masach that you set up. The masach you set up that's what we meant in the Zohar by the pressure from outside. To bring the pressure from outside in balance with what is inside, and that means masach and aviyut, and then you have that balance. That's what he tells us in the language of Kabbalah. He goes on to explain that to us, but you now have had a small introduction.)

אבל אם אין בהם אותו תיקון המסך הראוי להיות כלפי אותו העביות, הרי אז מתהפך העביות להיות בהם דינים קשים ומרים

but when they do not have established the right setting of the masach suitable to stand in front of (to be balanced with) the aviyut, here the aviyut turns at them and is experienced as heavy and bitter dinim. (like someone who just wants to have for himself such as dictators, criminals ... They live in huge dinim. All life for them is dinim, only lashes of the whip. From inside they experience life as an iron bar. They want as much as possible, only for themselves. That's why the masach, the anti-egoistic force, is not there. Therefore they remain with this great fire of their wishes which is unquenchable. Jeshua talked about it: unquenchable fire. It is like hell on earth.)

כי שינוי הצורה הוא פירוד הרוחני, וע"כ אינם יכולים לינק מאור העליון מדת חיותם, שאז מתהווה העביות לבחינות דינין וקליפות

because the difference in property that is the separation in the spiritual, and therefore they can not suck the high light to the extent of what they need, because then the aviyut is flipped to the aspect dinim and klipot. And the light cannot penetrate them. This is also the

reason that most criminals are complaining that the whole world is bad and they are good. They justify their actions, no matter what they do. They do not repent.

Actually, you should see it this way: the vast majority of humanity is actually criminal. Understand what I mean. Almost pure gold, which is 9999%, so is humanity 99.9999% criminal. That the remaining 0.0001% are non-criminals is something we should believe because we are not aware of their existence in our world. Only the degree of their crime is different. Hear what I say and experience it instead of looking at the world with childlike eyes. It's good what I say, it's not a complaint or anything else.

Criminal means the desire to receive for oneself, to varying degrees. A real criminal, which we label as criminal, is someone who wants only to receive for himself and also has a great desire to receive for himself. A petty criminal has a small wish, in the tram or somewhere to steal a purse or anything else. Major criminals are those who sit in the banks, big bank officials, those who rob banks. They are opposites, are the same forces, those who rob the people sitting in banks, its white collar robbers, and the others are black collar robbers who rob the banks themselves. Those who rob will be robbed, that is a principle.

There are also lesser criminals. Once again: those bank guys are criminals, but they do it within the law. They rob man from the outside by laying all kinds of heavy financial burdens on them, restricting them in many different ways. These are criminals. Dictators are also criminals. Some have small wishes and become little thieves. Others do it at night, secretly, eg plagiarize something, take from someone without paying copyright and are transforming it a bit and present it as their own production. They abuse things in this way. Is that not criminal? That's absolutely criminal. We do not call it that because it is unknown and maybe under the law it is not considered as a criminal activity. But it is criminal.

Other things are all also criminal. Someone has a girlfriend and goes with some other girl as well. It is customary, but it's criminal. Fornication is criminal, absolutely criminal. We do not see it, we have become immune to such things. All forms of sexual immorality - fornication means that someone does it with more than one partner, which is criminal. It is also criminal if someone has a partner and watches with lust at another.

What does it mean when someone has a partner and watches with lust at another? "Okay, I'm not touching, so I'm not a criminal", he thinks. He is a criminal, because if someone has a partner and watches with lust at another, even if he sees a movie and there is a love scene... of course that excites man to his jesod. No man is safe to not be excited there, but if a man gets lust by what he sees and that lust is also responsible for committing fornication, then he is a criminal. From above he is seen as a criminal.

What does his crime mean? That means his masach is inadequate - if at all present in this matter in which he feels or acts criminal - towards his aviyyut, the thickness of his desire. Thickness of the desire has nothing to do with... that's what we are born with. The thickness of the desire can of course grow, we can build it, but we all have it, to varying degrees. What is that is, but we need to build masach opposing this thickness of the desire.

That's what we talked about, that someone wants to buy a Rolls Royce but only has money to buy a second hand bike. His desire to buy a Rolls Royce is not substantiated, has no basis. With the man who so wishes, it can become a passion, a form of a criminal desire to have that. Criminal means that you have a certain unrestrained desire, where you don't have a strong enough masach for that you can set up as a counterpart for the desire.

Therefore, in everything we do and think you should always have the thickness of desire – this thickness of the desire comes from the left line, and while you have the most ardent desire to have or receive something, you must at the same time with respect to this wish be resigned. Not indifferent, but uncomplaining. On the one hand, you can not sleep, you would rather die if you do not reach a particular need, and at the same time ...

Pay close attention to what I say: do not suppress this desire, not supplant like one learns in different religions. It is impossible. If one does that it is unnecessary suffering, for they achieve nothing with it. One goes to a monastery with the same set of desires as when one lives in the city with all those temptations.

On the other side should be resignation. We work in two lines. We should all be able to let go. The most fervent wish you should be able to let go. One more time: not supplant. Both you should have. On the left your heart's desire and to the right you're all resigned, happy with everything you have.

He speaks not of man, but of kelim who have or do not have that. It's interesting how he says it. Better to speak of kelim that may or may not have masach who coordinate or don't instead of speaking about people. Than we speak Kabbalah. I often talk about people in order to generate a bit of realism to you but I do not need it. I could suffice with speaking about kli just like him, that is all encompassing. There is kli and the kli has aviyut and masach and then you have light. You can only speak about that.

He said: if there is aviyut but no corresponding masach then they can not suck the high light and masach becomes heavy dinim and klipot).

כלומר לבהי' מזיקים קשים עד שמקבלים את תיקונים המלא

i.e. they are serious damage dealers until they receive their full correction

(No one can escape. Pay attention to what I'm saying. There are no chronic criminals. Remember that very well. In America and other countries they work with dna concepts. They investigate if you can find something in the dna that relates to criminal behavior etc ... these are all time-bound things. Notice what I say.

Like an athlete who takes all kinds of stimulatory agents before riding the Tour de France. After the race he is checked and they find remnants of doping, which he used. Within a few weeks it is all away from him, it's all excreted, it left his blood.

Exactly the same is it with the DNA of man, that one discovers that he has a predisposition to crime. That also is correctable, but with DNA people can not see that. If one only corrects oneself in this world... There is no correction in this world. No prison can correct a criminal. Not one prison system is designed to do that sort of thing. No psychiatric institution in the world is able to make an ordinary person of a criminal. It is absolutely impossible. No religion can do that. One may oppress the desire, but one is not able to do that. If one does not wish to give, only when you develop the desire to give spiritually... Only that can do wonders. Wonders according to this world, because there are no miracles at all other than the transformation of the will to receive in the will to give. For the rest there are no miracles in the world.

There were no other miracles since the creation of the world than the result of the inner work of transformation of the desire to receive into the desire to give. That is the only miracle and happens inside man.

Only in this way criminals can be changed into productive forces. It will then be a productive life full of life both for them and for society. Precisely in those criminals is a lot of power that can not start working.

Crime is a problem caused by education, by the state itself. Not that you had a mother who has given little love. That too, but it means that people gave no space for these persons to get involved according to the thickness of their wishes and achieve that. They become criminal by the impotence.

Which impotence? He has a serious desire to receive and can not obtain it. It is precisely those people that the state, the school, the whole positive system of society should help, every level of aviyut can be helped. One must help him to use his aviyut and to build masach which suits his aviyut. Look what great power would come in and would be used all over the world.

According to the statistics, the criminal power is the third power in the world, in terms of finances and all. There is Russia, America and the third power over the world is the criminal. Look at how it would be like when this power would be used in a constructive manner in the world in the white circuit. How wonderful the effect of it would be. Instead, they put these people either in jail... Of course they deserve it because they do acts against humanity.

We can see why they often say, "I am innocent". He has this desire and could not realize this wish. It is often the case that no one listens to the wishes of these people. That's because they all are treated alike. If one says, 'do normal' then it's such a mediocre folk, which is quite nice but mediocre. And people who are learned to 'do normal' get mediocre.

Mediocre does not mean anything good or bad, but that one needs a psychiatrist. For one, it is enough to be mediocre and for the other it does not. One must listen to the individual wishes of the people and not to the group mind, to the classes in society... Look at the individual wishes of the people and take those into account. The true society will anyway come and everything goes toward that.

Listen to this what you will hear nowhere else. What they have discussed in Copenhagen about climate change etc., that does not help. What I tell you here, that should be considered as the deepest and most profound engine of the whole development. And any kind of disaster, misery,

tsunami and at the same time each form of liberation from these things and blessings which can come in man, can come only in the individual kelim. One should take this into account and not as in this country that they say 'act normal' and average. And anything more than average, is as it were punished.

In the same class, one must deal with the so-called average whole class, the level of the whole class and in addition one must also pay special separate attention to the shiners. Shiners are those who can excel in white terms, and those who excel in black regard. Those who can already use their energies in a creative way and others who seemingly have destructive powers in themselves, who destroy things, cause conflicts etc. That man has tremendous powers, enormous aviyut but can not realize his aviyut. We need to help people realize their aviyut. We will then get a very different society.

That also means to pay special attention to people who are in jail, because there is a great force that is as yet not called upon in society and that has been put in jail. There should be specially trained people who very carefully and attentively listen to those prisoners. Among those prisoners are powerful people with powerful desires. I say, among others, because among them are also lighter wishes, petty thieves and they also should be helped. Every drop you should use. As Yeshua tells us that if someone has 100 sheep which are grazing somewhere and suddenly he sees that one sheep ran away. Then he leaves his 99 sheep standing and goes looking for this one little sheep. And when he has found that, then he's happy. That is his complete joy. He will be really happy.

So it is in our society, in the world, but I speak of this country. Prisoners, those who have walked away from the normal circuit of society, one must bring them back. There are great needs that are not yet called upon. As a man meets those people and not oppresses them, but listens to that man and asks, 'What do you want in your life?'. And he says, 'I want this and that and that'. And one sees that it is not an ordinary desire of someone as I have said before, that he wants a Rolls Royce but has no power, has no capacity, no potential to develop it, then it's not a real aviyut, not constructive, one can not help him. To some extent it may be true that he will help him realize after a while that his true aviyut is not so big, that he does not want to have a Rolls Royce.

He will realize that his true aviyut for example is to have a Volvo. It is particularly important to let man face his true aviyut. But who is in prison, and has such aviyut like to have a fancy villa, yacht or whatever it may be, and one sees that he has the strength for it, then one must take this into account and absolutely give him a chance, educate, give a nudge, helping him to build his masach compared to his wish towards being constructive in the white circuit. One should give him the opportunity to build that up.

Look what a great effect it would have with respect to some of the sheep that were lost. If we do not help them, they go even further getting lost and they could even be eaten by other wild animals, etc. If one does not help them in jail in the way I tell you, then they are doomed to become worse, to get lost farther.

The same applies to a psychiatric facility. A man gets in a mental institution, and his problem is actually the discrepancy between his true aviyut or imaginary aviyut (that he has an imaginary desire or insight) and his true ability or perceived ability, that he sees that he is powerless to

realize his aviyut, his wishes. The whole society, authorities, schools, institutions including psychiatric institutions should only be busy with that and not use all kinds of sedatives as they do, because mental institutions differ little from Nazis, gestapo in this respect. It is absolutely the same thing, just in a gentler way, as if you want to help man. But you can not help that man with sedatives. You should listen to those poor people who are sick. You should try to listen to their wishes. Try to help him achieve something and you will see that he will progress in this manner. Really only in this way.

Look at what the effect is from this little principle that we have learned about kelim, what it brought me and all of us. Just listen to individual needs and see that as the standard when dealing with humans, helping the man, the correction of man. Only that will bring great changes in the world. Only that will make our lives individually and socially flourish, bring us more happiness and fulfillment.

(Last piece of the ot he takes into consideration:)

שאי אפשר לקיום העולם ולהנהגתו זולתי הדינים והקליפות
that it is impossible to make the world keep on existing and his administration without dinim and klipot

(He confirms things we also say, in other words, applied to our world :)

להיות הנהגת העולם הוא ע"פ מחשבת הבריאה שהוא להנות לנבראיו, דהיינו כדי לתת שכר טוב לצדיקים, ואין קיום הנהגה כזו זולת על ידי העבודה בסוד זה לעומת זה עשה האלקים
since the governance of the world (is executed) by the idea of creation which is to give His creatures pleasure ie to give a good reward to the righteous, and there is no existence of such a government without the inner work in the secret of 'the one against the other is what Elokim has made'

וע"כ הוכן מקום למציאות דינים וקליפות.
and therefore, it was prepared the place for the existence of dinim (rigor) and klipot.

(And that we see also in our world. He confirms the line where we have been talking about: criminals. The corollary of this dinim and klipot which make constructive part of the operating system, are criminals in many areas. There are many variations, levels of being criminal. That is definitely positive. One must see it positively, see that it are the emanations, the product of the incompetence, unwillingness and inability of society. They must be involved in the society.

Probation means something very different than what one sees under probation. Those who rehabilitate are just as criminal as the others or they are less capable, do not have the aviyut which these criminal boys have.

What is one to do? One should be aware that there exists such a strength as dinim and klipot in this world. The human being can go this way or the other way. Therefore, one should look separately at each man to his aviyut, and help him, also the serious criminals, to achieve their own aviyut, thickness of the desire in this world.)